

99

Arctura
no 3

MY RULE OF CONDUCT
OR
SPIRITUAL COUNSELS

—
FROM

"Les Paillettes d'Or"

Mc

Bibliothèque,

Le Séminaire de Québec,

3, rue de l'Université,

Québec 4, QUE.



MY

SPIR

"*L*"

MY RULE OF CONDUCT
OR
SPIRITUAL COUNSELS

FROM

QUEBEC, 24th MAY 1870.
"Les Paillettes d'Or"

Imprimatur :

QUEBEC, 24 th MAY 1879.

C. F. CAZEAU, VIC. GEN.

MY RULE OF CONDUCT.

" Learn of me for I am
meek and humble of heart "

It is simple, it is easy, and exacts nothing that my poor soul cannot accomplish; yet I feel that it unites me to God; that it renders me more devoted, more submissive in suffering, more faithful to my duty, and that it sweetly prepares me for death.

Since I have followed its teachings, it has ever been my consolation, my light, my strength, and yet, my God! thou well knowest that I have had painful hours in my life!

Dear souls, you who, like myself, wish to become saints, I give you my *direction* in all its simplicity; hearken to it, for it comes from the loving Heart of Jesus, and is based on these words of Jesus-Christ: "*Learn of me, for I am meek and humble of heart*"

1
BE MEEK
1

Meek towards God.

Living from day to day beneath his fatherly eye, and, as it were, in a medium where all things are regulated by a Providence full of solicitude.

A mother does not more carefully prepare the room in which her child is to pass the day, than God prepares each hour that he unfolds to me.

A duty presents itself: He wishes me to accomplish it, and, to do so, I have all that is necessary of time, intelligence, aptitude and learning.

An occasion of suffering is at hand: He wills that I bear with it, even should I not see its immediate utility; and if pain provoke a murmur, He says to me: "*Courage, child, it is I who will it so!*"

Something occurs to *delay or stop*

me in my work, something *thw rts*
my plans ; He has *designedly* manag-
ed it so, because He sees that too
much success would render me vain,
or that by too great a facility, I would
become sensual ; and He thereby
teaches me that it is *not success that*
brings us to Heaven, but rather
devotedness and labour.

And, in truth, how all revolt is
calmed in presence of these reflections!
How all labour is commenced, con-
tinued, interrupted, resumed, quiet
ed with peace and delight!

With what energy I re-
enemies that attack me at every
indolence, eagerness, anxiety about
success, distaste arising from diffi-
culty!

*

Does *the past* sometimes arise to
torment me, by the painful recollec-
tion of so many years passed far from
God ?

Ah ! undoubtedly, there lies in my

heart a very deep sentiment of confusion and regret; but why, on that account lose my peace of soul? Has not God said to me, by the mouth of his minister: *I forgive thee?* Have I not as He demanded of me, made a sincere avowal, an entire submission?

Am I not, moreover, ready to accomplish all that may demand of me in His name, the priest to whom I have confided my soul?

Does *the future*, in its turn, try to alarm me?

I smile at those foolish dreams of my imagination; has not God charged Himself with my future?

What! the circumstances that await me tomorrow, or in ten, twenty years hence, are all arranged, prepared with maternal care by my heavenly Father, and I could fear lest they prove not good for me!

O my God! remain, remain the sole master of my destiny, and grant that my future may be as thou hast decreed!

MEEK TOWARDS EVENTS.

The different events that befall us are the messengers, either of the mercy or of the justice of God.

Each of these events has a mission to fulfil in my regard; and as that mission is from God, why not let it be accomplished in peace?

Be they never so painful, sorrowful, heart-rending, they are but what God wills they should be.

Sickness, — ill will, — loss of fortune, — separations, — forgotten friendship, — contempt, non-success, humiliations, — all are sent by God, and when they will have accomplished their work, they will pass away, and my soul will remain purer and more holy. We may view them, as they pass, with a certain dread, perhaps with a very natural feeling of terror, — the saints smiled at them through their tears — but we must

never allow them to deprive us of the smallest degree of my resignation and confidence.

*

To be meek towards events does not imply that we should await them with that stoic firmness which is a consequence of pride, nor that we bear up against them so far as to repress every sigh, no !

But God permits us to prevent them, to remove them, to shun them if possible, to relieve them, at least to alleviate them.

And this kind Father, at the very hour in which he sends them as *messengers of justice*, sends also the means to render them supportable and even frequently to *avoid* them.

Remedies in sickness,

Friendship in sorrows of the heart,

Devotedness, in privations,

Consolation in dejection,

Tears in grief,

It is God who created all these,

and who foreseeing that I should perhaps never be able to find them, has ordained privileged souls to love me, to console me, to relieve and serve me, saying to them : "*Whatsoever you do to the least of mine, I will consider it as done to myself.*"

Ah ! then, I will hearken, in my sorrows to the friendly voice that speaks to me of hope !

I will accept, with love, the eager services of friendship.

I will accept with gratitude the time that they may devote to me, the self-imposed privations for my sake, and I will beg of God to repeat to these kind friends.

"All that you do for him, I will do for you."

Meek towards others.

This is more difficult than to be meek towards events ; because it seems to us that *others* sometimes act *through malice*. Yet, how often

do they act only from constitutional character, selfishness, giddiness, *desirous only* of their own good, and without reflecting, for a moment, on the injury they do me. Then, why so fret myself? It suffices me to be on my guard.

Leave others at liberty, when there is no question of a duty to perform; as far as possible, never put yourself in their way, and if they cross you, *avoid*, but do not thwart them.

To yield, to comply, sometimes to withdraw a little and let others act, such is the ordinary course to adopt with the members of one's family, and with those we call *our friends*.

The more you leave them the facility of doing what they believe to be good, the more you share in the sentiment they have of their utility, their importance, the more you eclipse yourself in order to leave clear the road they wish to follow, the more will they leave you at peace and ca-

pable of *rendering them service.*

Do not busy yourself with viewing the actions of your friends in their smallest details, nor in the motives that prompt them. — If their proceedings be wanting in delicacy, appear not to understand them, or rather, simply believe that they have been mistaken.

A sure means of overcoming the antipathy we feel towards anyone, is to render him *some little service every day* — and the way to overcome the antipathy that anyone may feel towards us, is to *say a good word of him every day.*

Are those who surround you wicked, malicious? Be on your guard, undoubtedly, but rest at ease, they will harm you only to the degree willed by God:

That Will Divine that bade the wave
subside

Can of malicious plots arrest the tide.

What does it cost God to hinder

the result of a calumny or a slander ?

God is ever the buckler that interposes between events, creatures and me.

1V

Meek towards myself.

To be meek towards self, does not imply to *flatter one's self*, to *allow one's self everything*, ever to *excuse one's self* but simply to *encourage one's self*, to *rise again*, to *grow strong*.

To be meek towards self is to encourage one's self during monotonous wearisome, unheeded labor. " God wills that I should do it, and he sees me.

This work occupies my intelligence perfects my soul, keeps away evil. "

To be meek towards self is to encourage one's self during those sad hours of *universal abandonment*, when no one thinks of us, nor gives us the smallest mark of sympathy : Does it not suffice thee to do thy duty?

God demands nothing more of thee, and this duty will lead thee to Heaven.

To be meek towards self is, moreover, *to take courage* after a fall, a humiliating fault, a failing that casts one down ; but to do so charitably, affectionately. " Come, my soul, it is nothing ; thou hast a good father, a generous master to deal with. — Acknowledge thy fault, humble thyself, and while awaiting absolution, resume thy daily duties with ordinary activity.

Lastly, to be meek towards self is to fortify one's self against abandonment, discouragement etc.

There are two things that fortify us : *prayer* and *labor*.

There is one that raises up again : *devotedness* and *sacrifice*.

These remedies are always within my reach.

BE HUMBLE

1

Humble towards God.

to Living habitually in His divine presence like a *little child*, or, even like one that is in want, who asks, who loves, who waits, who knows that *nothing is due him*, but who also knows that, from one hour to another accordingly as he may require it, our good God will send to him and around him, all that is necessary, and even something beyond.

Then live in peace under this fatherly and merciful protection of Providence ; the more thou feelest thyself little, weak, humbled, sick, impotent, unhappy ; even through thine own fault, the more thou hast a right to the compassion and love of God.

Only, thou must *pray well* : let thy

prayer be pious and rather slow, sweet and full of hope. The poor has *nothing but prayer* that he may call his own ; but when this prayer ascends to the heart of God, humble and supplicating; how lovingly, how paternally it is listened to !

Do not make use of many different prayers ; let the "*Our Father*" effuse frequently from thy heart to thy lips. Love to repeat to God this sweet "*Our Father*" which Jesus himself has taught us, so as to oblige himself as it were, never to repulse us.

2o Consider thyself as a servant whom God has hired, and to whom he has promised a magnificent reward at the close of that day which we call *life* ; and place yourself each morning at his disposal, to do all that he wishes, and as he wishes, by whatever means it may please him to place within your reach.

Each day's work will not be *commanded directly* by this divine Mas-

ter (it would be two sweet to obey directly to God) ; but by his deputies or messengers. These messengers are our Superiors, equals, inferiors, even our enemies.

Do then your duty *as best you can*, to your utmost knowledge, and as it is commanded you ; from time to time, say to God : “ *Master, are you satisfied ?* and in spite of weariness, fatigue, in spite of repugnance, continue it to the end.

Then, equally welcome praise or blame ; as to you, poor faithful servant, remain in peace.

11

Humble towards others

Look upon yourself sincerely, but without ostentation, so that others may not even suspect your intention to do so, as the *servant of all*.

Repeat sometimes in a low voice, these words of the Blessed Virgin : *Behold the handmaid of the Lord,*

an
S
ter
oth
su
in
wis
the
the
wa
thi
the
en,
you
I
con
has
don
I
war
cup
sus-
I
God

and these others of Our Lord: *The Son of man is not come to be ministered unto, but to minister unto others*, and act towards all those who surround you, as if you really were in *their service*, anticipating their wishes, assisting them, listening to them, being almost confused at all they do for you, and appearing always happy when they demand something of you.

Oh! if you knew how much all these things ensure of *merit* for heaven, of *joy* and *peace* on earth, how you would cherish them!

Happy from the testimony of your conscience which would say: *Thou hast done as Jesus-Christ would have done*;

Happy at the thought of the reward promised to him *who giveth a cup of cold water in the name of Jesus-Christ*;

Happy from the assurance that God will do for you, *what you will*

have done for others.

Ah! what account would you then make of ingratitude, neglect, non-success, of contempt itself? These would grieve you, undoubtedly, but they would never be able to discourage nor dishearten you!

Precious counsels, inspired by the Heart of Jesus, I bless you for all the good you have done me!

The first time that your words sank into my heart, they brought there *peace* and *strength* against discouragement and deception, with confidence and a determined will to *live more devoted, more united to God, more satisfied with everything and more resolved to advance in the way to Heaven.*

Once more, I bless you!
Often, I will come to read you again at the foot of the altar.

Precious counsels, enlighten, guard me! and, should I stray, lead me sweetly back to God.....

12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
84